Earrings in the shape of large rings, "tizabbatine" 301 [52-6]
Rings, "tisseq," plural "tisser'ine"
Also, like the men, she wears amulets, "tira." [789]
Finally, in summer she wears a large parasol hat ("medols" 291 in Arabic), which she sometimes decorates with red wool and which is called "tili" (shade).

Concerning the veil: whence comes this use of the veil among the Tuareg? Even those involved do not know.

Sidi ag Keradji, however, gave me an explanation which 173 291 is quite without validity but shows the craze which the Tuareg have to attribute an Arab origin to themselves. This is his story:

"At the caputre of Mecca, the Prophet Mohammed was mounted on a 'cidah' (female mehari). He had wrapped his head with his 'ihram' (a garment peculiar to the pilgrim who enters the sacred territory of Mecca). It is since this time that the Tuareg have worn the veil."

What is certain is that this is a very old custom, since Arabian writers have for several centuries called /39/ the Tuareg by the name of "Ahl-el-Litham," or "people of the veil."

Did they adopt this custom for utilitarian reasons, to protect their sight from the brilliance of the sun's rays and to 173 183 insure their eyes against the dust which rises from the sand? 291 To this question they reply in the negative. It is primarily, they say, a question of modesty and dignity. A Tuareg must never show his mouth, the door through which he introduces food into his body. That is shameful. Even at night he does not take off his veil. When he enters a camp foreign to his 183 tribe, he must lower his veil completely over his eyes so as 291 not to be suspected of having come to seduce. In meetings 576 he also veils himself completely, perhaps in order better to hide his feelings.